



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Synopsis of Important Articles.

---

**What Became of the Apostles.\*** From the close of the Acts history (A. D. 64) until the Apologies of Justin Martyr (A. D. 148) when a continuous Christian literature began, there is nearly a century of comparative obscurity. We get some information concerning this time: (1) From the New Testament. Paul's latest epistles tell something of himself, though we cannot tell whether he did visit the West, or the circumstances of his death. The epistles of James, Jude and Peter give us glimpses of their mind, and somewhat of their life. John's epistles show him at work in and about Ephesus. (2) From contemporary writers, Josephus, Tacitus, Suetonius, and Pliny; but none of these throw light upon the doings of the Apostles. (3) From Christian writings of later generations, such as the fragments of Papias of Hierapolis († A. D. 163) and Polycrates of Ephesus (thirty years later), which are quoted by Eusebius. Following these are notices in Irenæus of Lyons, at the close of the second century; Tertullian at the opening of the third; Augustine, Lactantius, Jerome and Eusebius in the fourth century. The latter writer endeavored to supply the information we seek, but did not distinguish between early traditions and later accretions. The "History of the Apostles," passing under the name of Abdias of Babylon, is entirely untrustworthy, being based upon the apocryphal and heretical "Circuits of the Apostles," which was published under the name of Leucius Chavinus in the second century. (4) From the apocryphal Acts of the Apostles which grew up in the second or third centuries, many of them manufactured in the interests of heretical sects. Most of these writings are still accessible, in whole or in part. They are spurious works, and yet they are not entirely destitute of historic truth. Their authors lived at a time when the leading facts of the later careers of the Apostles were still within the memory of men, and we may suppose that they incorporated into their narratives whatever was commonly known. When their statements are confirmed by all collateral evidence they may be generally accepted. Pentecost furnished the starting point of the missionary labors of the original Apostles by bringing them into personal and spiritual contact with the Jews of the great Asiatic Dispersion, and to these the early traditions assign the labors of the Apostles. The three great fields of activity were: (1) the regions of the Roman Empire around the Black Sea, to which, it is said, Peter, Andrew, Matthew and Bartholemew betook themselves. Peter was probably never at Rome, and the placing of Peter and Matthew in India grew out of a grammatical error. (2) the great Iranian Empire—"Parthians, Medes, Elamites, and the dwellers in Mesopotamia." Among them the Gospel was preached, according to tradition, by Thomas, Simon the Canaanite, and Thaddeus, though there is some reason to think that the latter's field was Syria. (3) the Roman province of Asia, the interior (Phrygian portion) was occupied by Philip, and the portion bordering on the Ægean Sea by John. For the remaining Apostles, James was put to death in Jerusalem by Herod, and James the Less is said to have been killed in that city by a tumult. Nothing is known of the labors of Matthias. Of the whole number, Peter, John, Andrew, the two Jameses, Bartholemew and

\* By Prof. R. E. Thompson, S. T. D., in the *Magazine of Christian Literature*, Aug. 1892.

Simon are reported to have died as martyrs, though none of the circumstances are known.

It seems legitimate to put a general and cautious confidence, as Prof. Thompson has done, in the subsequent reports of the work of the Apostles. The sources of our information are to be critically examined, and not wholly rejected. One's desire to know where the Apostles labored, and what in detail they achieved, finds but scanty reply, and yet all we can learn about them, much or little, is welcome. Probably the above article indicates pretty much all that can be ascertained about the Apostles, aside from what is recorded in the New Testament itself. The discussion of the theme is excellent.

---

**The Ethic of Paul.\*** It is shown that Christianity appeared as a moral power, and that Paul (like Christ) preached a religion having its life in morality. The new Gospel was to issue in a new moral life. All Paul's religious ideas rest on moral pre-suppositions—sin, law, works, righteousness, are his favorite words. (1) *The Chief Features of Paul's Ethic.* His moral ideal had its motive and power in religion: (a) the motive to morality is self-surrender to God, based on God's loving call to us (here the transference of the term "holy," a purely religious idea, chosen and called of God to the moral sphere is significant). (b) the power to realize moral life Paul finds in a spiritual change—the "new creation." The new man is filled with the Spirit, *i. e.*, Christ himself, yet not so as to destroy man's freedom, an antinomy between divine and human which Paul states without an attempt at reconciliation. The moral ideal is the man who does good out of this new life freely and not from external compulsion. (c) the norm of morality is the will of God, exhibited in various forms—the Law, the words and the example of Christ—which yet does not determine the Christian from without, but has come into him and is one with him. (2) *The Concrete Details.* Paul built no system, he only laid foundation stones. His expressions on individual questions are therefore occasional, and yet numerous enough to give a fairly complete account of his attitude toward various spheres: (a) the conduct of man as an individual *i. e.* his duties to himself. These are three-fold—in relation to the personality itself, in relation to the bodily life, in relation to worldly things. Little is said of the first set of duties except the exhortation to strength of character. Much more is said of the body, it is the temple of the Spirit, and its members are to be servants of righteousness. As to the last point, the great thing is contentment, to have inward freedom from earthly possessions. (b) The conduct of man as a member of a community, *i. e.*, his duties to others. Here all is ruled by the command to love, and this becomes the norm in all relations, even to non-Christians. It is based on the fact that in Christ all differences are done away, and all are brethren. Two features of Paul's moral teaching are noted: that norm, power and motive are gathered to a unity and blended with the personality, so that all is free; and that this morality is not negative, but all is power, energy, life.

The teaching of Paul is being newly and most carefully studied, as the several recent and important books upon the subject attest. This contribution is an useful one. The emphasis of Paul's teaching is noted as placed upon righteousness, a moral life. This fact has been somewhat obscured by the Reformation emphasis of justification by faith. We are experiencing a desirable return to the historic proportion and emphasis of Paul's teaching, which makes a righteous life the supreme end of Christianity.

\*A synopsis by F. J. Rae, in *Critical Review*, July, 1892, of an article upon this subject by Prof. H. von Soden in *Zeitschrift für Theologie und Kirche*, Zweites Heft. 1892.